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Bruchstück eines Komikers.

Suidas v. Πτεροφοίτωρ. Τάχους ὡς ἔχει τις πτεροφοίτορος ἀτεχνῶς ἐς τὸν ὑπερουράνιον ἰέμενος τόπον, ὅπου τῶν ἐπτερωμένων νέμεται γένος. So schreibt Gaisford, ὡς ἔχει aus Cod. A. V. statt τάχους ἔχει. τίς γὰρ πτεροφ. bey Ruster. Für τις hat A τῆς. Loup behauptet, daß die Stelle aus diesen des Damascius im Leben des Isidor bey Photius geschöpft sey: Ἐν' αὐτοὺς τοὺς θεοὺς ἰέμενος, p. 136, und p. 133: Ὅτι τῶν μὲν παλαιτάτα φιλοσοφητάντων Πυθαγόραν καὶ Πλάτωνα θειάζει, καὶ τῶν ἐπτερομένων ἐκείνων ψυχῶν εἶναι, αἱ εἰς τὸν ὑπερουράνιον τόπον, εἰς τὸ πεδίον τῆς ἀληθείας, εἰς τὸν λειμῶνα τῶν θείων νέμονται εἰδῶν. Er emendirt: τίς γὰρ πτεροφοίτορος τάχους ἔχει, und versteht: ecquis enim, ut nunc homines sunt, alata velocitate instructus est, in regionem supracaelestem penetrare cupiens, ubi animae alatae habitant? In Ansehung der Quelle irrt Loup offenbar: auf diese Art wird nicht ausgezogen und zugleich das Eigenthümlichste, Fremdeste hinzugesetzt. Die Sprache der Komödie ist offenbar, die Herstellung der Verse, mit Ausnahme des dritten, schwankend, der Sinn aber klar, welcher die von Aristophanes in der Parabase der Frösche und im Frieden (812) verachtete Lehre von dem Aufschwunge der Seelen der Verstorbenen in den Himmel angeht. Vgl. Rhein. Mus. I, 630.

J. G. W.
